



Scott Momaday Visits BYU



Scott Momaday talks with students.

By KEN SEKAQUATEWA

Dr. N. Scott Momaday, Pulitzer Prize winning Indian novelist, spoke to BYU's Convocation Assembly Tuesday, Jan. 14 and later spoke to a special meeting of the Tribe of Many Feathers in the Lamanite Center.

In his forum talk entitled "The Man Made of Words," the Kiowa English professor discussed the gifts of language and literature in the world of the American Indian. He related poems and legends as he outlined the Indians' history of verbal communication.

Speaking to TMF members later in the afternoon, Dr. Momaday said he considers himself primarily a writer, and writing is one of the main things to which he is committed. But his interest extends to the spoken as well as the written word.

"Language fascinates me more than any other activity of the mind," commented Momaday, who is a professor of English and Comparative Literature at Stanford University. He also instructs graduate seminars in "The Landscape in American Literature" and "The Autobiographical Narrative." Of his teaching experiences, Momaday said, "I enjoy it. The kinds of communication I find it possible to maintain with students are stimulating."

Revealing a little bit of his personal life, Dr. Momaday admitted that he considers himself an accomplished chef. "Cooking relaxes me," he said. "Stews are my specialty. I spend a lot of my free time in the kitchen."

Another of Momaday's "hobbies" is photography. He considers himself a "pretty good amateur." He recently went on a lecture tour of the Soviet Union and took a lot of pictures. The finished photographs pleased him.

During his remarks to the TMF students Momaday outlined

Kiowa history and plans Indian traditions. He stated that the Kiowas were relative newcomers to Oklahoma and the southern plains area.

"Three hundred years ago the Kiowas lived in western Montana and before that migrated from Canada," related Momaday. "Not much is known about them before the migration, which is significant."

He said that the Kiowas "suddenly acquired a plains culture and encountered the Crows, with whom they became great friends. They were welcomed and befriended by the Crows and today the Kiowas still maintain that friendship. "Long after the Kiowas left Crow country they 'exchanged' delegations to keep those ties," he added. The Kiowas later migrated to the Black Hills of South Dakota.

One of the landmarks of that area is a rock formation called Devil's Tower. The Kiowas call it "Tsoai", or "rock tree". Momaday related the story behind it.

Kiowa legends tell of seven sisters and a brother who played a game pretending that the boy was a bear chasing the girls through the woods. Suddenly the boy was transformed into a real bear and the girls became terrified and ran for their lives. They climbed up on a large tree stump to escape from the bear, and as they did the tree trunk talked to them saying, "I will save you." The tree stump began to rise out of the bear's reach, with the bear clawing at the base as it rose. The seven sisters went into the sky and became the stars of the Big Dipper.

Momaday was born in Oklahoma, but when he was six months old his parents took him to this sacred place, though they were not really conscious of their purpose in taking him there. "The real reason," theorized Momaday,

"must be somewhere in the blood of the culture, that children should be returned to a sacred place in nature."

Later, an old Kiowa man named "Old Wolf" gave Momaday his Indian name, "Tsoar-Tale", meaning "Rock Tree Boy."

"To bestow a name is to invest it with being," added Momaday. "It is a creative thing and is extremely important in the Indian culture."

Dr. Momaday explained that the Kiowa is one of eight authentic plains cultures. The Kiowas formed an alliance with the Comanches and ruled the southern plains for 100 years during which time the culture came to a full flower. He considers 1775-1875 as the "Golden Age" of the Kiowas.

"But this was destroyed overnight," he continued, "by three things: the march of the 7th Cavalry in the winter into Indian camps; the destruction of the buffalo, and the prohibition of the Kiowa Sun Dance."

"However," added Momaday, "the Kiowas remember their native culture and are able to live in relation to it. No such thing as a plains culture exists now, but they remember it. The Kiowa carries in his blood the meaning and full development of the plains culture."

In discussing the Indian traditions, Dr. Momaday described a "phenomenon" which he calls "racial memory." It is the oral traditions that survive in the experiences of a race, passed by word of mouth over a long period of time.

"It is a miracle to me that it (the oral traditions) should have survived from generation to generation and passed on as a priceless heritage," he said.

"It appears that traditions ought to be lost across generations, yet somehow they

(Cont. on page 2)

Native America Television Programming

Wing Spread, home of the Johnson Foundation was the recent site of a two day conference to establish the Native American Public Television Programming.

Representatives of approximately 50 public broadcasting stations from throughout the United States were present.

KBYU, the Brigham Young University broadcasting station was represented by John Muestras and John Apper who have been working on Native American Television Programming for the next year. The goal of the Consortium is to provide and encourage high quality public broadcasting programs by, for, and about Native Americans to be distributed throughout the United States. Native Americans are defined as American Indians and Native Alaskans. In order to fulfill this goal the Consortium plans to:

1. Establish a catalogue of existing native programs with useful evaluations.

2. To develop an efficient distribution system for American Indian programming.

3. To encourage a creation of and to produce new high quality programs by, for, and about Native Americans.

4. To provide the means to encourage recruitment to train Native Americans in public broadcasting, as well as promote a national awareness of the goals and objectives of the Consortium.

The Consortium will meet in Lincoln, Nebraska in early March to draft up articles of incorporation. Representatives from the Corporation for Public Broadcasting and the Public Broadcasting System were both there to promote and encourage new ideas in Native American Broadcasting.

John Maestas, Chairman of the Indian Education Department at BYU, has been selected to serve on the Board of Directors and will be helping to establish the Corporation.

Cherokees Name Ambassador

Salt Lake businessman Daniel Sequoyah Beck III has been named ambassador of goodwill in Utah by the Cherokee Nation of Oklahoma.

Beck will serve as aid and counsel to Cherokees living in Utah, and work for the preservation of Indian heritage through lectures and speeches. He will express the goodwill of the Cherokee Nation, founded in 1839 when the tribe was removed

from its traditional home in Georgia and the Carolinas, toward the people of Utah, according to an announcement from the tribe.

Beck, a native of Arkansas City, Kansas, graduated from Brigham Young University. He is a partner with his wife, Linda, in Americana Mercantile Co. of Trolley Square, a craft retailer and importer, in addition to being an Indian historian and collector of Indian baskets.



New Staff (l-r) Tracy Packineau, Phil Summers, Mazo McCabe, Kelly Harris, Mary Sandoval, Cynthia Stewart, Mark Mignell, Chris Lowery, Kneeling: (l-r) Wandie Manning and Amelia Clark. Missing are Leora Zazzie, Louella Tallbull, Rodger Williams, Teresa Bekis, and Pat Begay.



(Cont. from page 1)

reappear and re-emerge. I don't know how, except that it might appear 'in the blood.' It might as well be called 'revelation,' Momaday concluded.

In his opinion, the Indian "world view" is remarkable, and comprehensive. "It is easier for an Indian than a non-Indian to relate himself to all phases of the universe, to relate to the distant parts. That kind of comprehension is typical in the Indian world. Indians have a greater realization of human potential, of understanding self,

and are closer to perfection," Momaday declared.

The Kiowa author believes that in the near future there will be a lot of activity among young Indian people in poetry and prose. "Indians have always expressed themselves in lyricism or poetically," he said. "It comes naturally to Indians."

Momaday concluded by commenting that the Indian people are highly involved with nature and that they have a much more comprehensive understanding of self in relation to nature.

By DON KENDALL
Associated Press Writer

WASHINGTON — The American Indian is at a cultural crossroads, torn between tribal traditions and modern pressures of a technology oriented white society, says an Agriculture Department expert.

"On the one hand, Indians are showing a mounting pride in identifying with their heritage and seeking to preserve their language and customs," Helen W. Johnson of the department's Economic Research Service said. "But at the same time, many seem to recognize the need for some accommodation to the needs of white society."

Mrs. Johnson commented in a report in a new issue of "Farm Index" published by the agency.

Special Interest

Mrs. Johnson, who said she has a special interest in Indian affairs, is an assistant to the director of the agency's Economics Development Division, which specializes in community and human resource analysis.

"Indians are the only ethnic group which still is primary rural," she told a reporter. "And, in my opinion, that gives us a special reason for looking into their situation."

The U.S. Indian population, according to the 1970 federal census, is nearly 800,000 persons, more than triple the 248,000 counted in the first government enumeration in 1890.

In her report, Mrs. Johnson said Indians have had a difficult time keeping pace with modern pressures, partly because many have "restarted adopting lifestyles that conflicted with their view of the world."

Most Deprived

Despite gradual improvements in the past decade or so, they continue to be the most deprived minority group in the country, she said.

"Income is lower, poverty deeper, health and sanitation poorer and housing more inadequate than in the rest of the population," Mrs. Johnson said. "Among rural Indians, the disparity is even greater."

Even so, she said, Indians now appear to be entering a hopeful, though painful, period of economic, social and cultural change.

Part of the evidence is that during the 1960's nearly 200,000 Indians streamed into large cities in search of jobs and higher standards of living. As a result, by 1970 only 55 per cent of the Indian population lived in rural

areas, compared with about 70 per cent in 1960.

Mrs. Johnson said the emergence of Indian militancy during the past decade has shown Indians to be "impatient with the pace of improvement in their lives" and ready to use political activism to stimulate reform.

Indians Impatient

But she sees no quick transition from ancient tradition to modern culture, socially or economically, by Indians as an ethnic group.

"When that group is disadvantaged socially and economically, and bears the psychological burden of being a minority in the surrounding society, adjustments toward upward mobility are particularly frustrating," she said.

The current federal policy of trying to involve Indians more in programs affecting them has been important.

"This represents a departure from the past, when services were operated for Indian, not by them and the beneficiaries had little or no voice in decision-making," she said.

Further Advances

In other fields, Indians are being encouraged to participate more actively in a number of federal programs dealing with health care, education and economic development.

All-Indian Panel Back Utah School

WASHINGTON — Members of the All-Indian Study Commission said this week they are "pleased" with the Intermountain School and the National Indian Training School at Brigham City.

In a meeting with Bureau of Indian Affairs (BIA) officials at Albuquerque, N.M., the commission affirmed its continued support for the schools, said Rep. Gunn McKay, D-Utah.

The congressman said he appreciated the Study Commission report but said there

is still opposition within the BIA to continued operation of the school.

"There must be a final decision regarding this matter so the school can proceed with its planning for future operations," he stated.

To help speed up this decision, McKay called for a General Accounting Office audit of the funds appropriated for the school and has requested a hearing before the House Interior Subcommittee in February.

Navajos oppose four coal plants

WINDOW ROCK, Ariz. — The head of the National Indian Youth Council says the Navajos are in danger of losing parts of their land, culture and religion to provide power to cool homes, toast bread and heat swimming pools in Los Angeles.

The Youth Council's Gerald Wilkinson is one of several persons scheduled to appear in hearings on an environmental impact statement on construction of four coal gasification plants planned on the Navajo Reservation in the Four Corners Area. The first

hearing will be Tuesday in Window Rock and another will be in Farmington, N.M., Wednesday.

"It appears that Indian people will have to pay with their land, their culture and their sacred religion in order to maintain heated swimming pools, air conditioning and electric toasters in Los Angeles," Wilkinson said.

The four plants were proposed by the Western Gasification Co. near Farmington. Three other similar plants have been proposed by El Paso Natural Gas Co.

USU to Assist on Navajo Ranch

Logan's plans to develop the Navajo tribal ranch at Chienab, Ariz., have been launched with Utah State University participating in a technical assistance program.

John Steinatz, senior director of the USU Development Center, has conferred with Indian leaders from throughout the nation to develop a program that will match Indian needs and USU expertise.

Dr. Thomas Atlaty, president of Navajo Community College, said of the 41,645 acre ranch, "It should be developed into a model optimally productive livestock ranch for demonstration work

with Navajo livestock owners and with the managers and crews of the various tribal ranches."

Several short courses organized by USU will be held on the ranch starting in late winter and continuing through the summer, on various aspects of livestock production. The courses will also be taught at the Shiprock branch of NCC.

The project is funded by several foundation grants.

Steinatz said in the long-range view the ranch could become a major agricultural resource for the tribe.

Friends..

Rodger Williams

Lend me your ears, Indians, I did not come to praise you. I know not much, but I know a few things. Most of us do not know how to listen. We do not even know that it is a skill to listen. Nobody listens to anybody anymore. Everybody wants to talk. Just being quiet does not mean you are listening. Just acting like you are listening does not mean that you are a good listener.

As I have said, listening is a skill. I wish to help you to become a better listener. It will make you a better person. I will share with you what I have learned in my classes. I am in Speech Communications, and also have taken part in public speaking for several years. There are correct ways to speak, to influence people, to reason critically, and to use non-verbal communication skills.

Let me give you several listening skills that have been discussed recently. There are just ten (10) guides to suggest areas of concentration:

1.) find an area of interest in the subject being presented

2.) judge content, not the delivery of the message



Students listening

3.) hold your judgment or evaluation until your comprehension is complete.

4.) listen for ideas, the central ideas (not the facts)

5.) be flexible; if we want to be good listeners we must be flexible and adaptable note-takers.

6.) work at listening, listening is hard work

7.) resist distractions — concentrate

8.) exercise your mind; there are ways to exercise, mentally

9.) Keep your mind open (10.) capitalize on thought speed; most persons talk at a speed of 125 words a minute. If thought were measured in words per minute, most of us could think easily at about four times that rate. One must constantly apply his spare thinking time to what is being said.

These ideas have come from the University of Minnesota. Thus it is written.

Indian Week Feb. 24—28th



New Editor, Amelia Clark

Clark named editor

By PHIL SUMMERS
Editor

Amelia Clark is newly appointed Editor of the Eagle's Eye. With this first edition under her charge it's only fitting that she be introduced to you.

Amelia, born in Gleichen, Alberta, Canada, the daughter of Cecil and Francis Crowfoot, is the oldest of ten, five girls and five boys. Amelia, half Blackfoot and half Saultaux, is married to Edward Clark, a Lumbee from North Carolina.

Amelia went on the Placement Program at the age of fifteen. She went to Edmonton, Alberta and to the home of Dr. K. A. Burnham, where she was the only

"Indian" in high school. During her senior year she was chosen "Princess Alberta." She was also a member of the Drama club, organized youth conferences, etc.

Amelia was baptized a member of the Church of Jesus Christ of Latter-Day Saints in 1966. She has served as Relief Society Counselor and President, Stake spiritual living leader, primary chorister, ward magazine representative, and she filled a youth mission in Dulce, New Mexico.

In addition to graduating from high school with honors, receiving the Dean's award here at BYU, she has yet higher goals. These

include publishing a quality newspaper every two weeks, working with and having an effective staff who will grow from experience. If one were to condense achievement, work, and faith, the results would be Amelia Clark.

There is a modest humility in Amelia's spirit—When asked, "What are you?" she humbly replied, "I am a Child of God."

If you were to see the great Eagle flying overhead, it could be watching over her. Amelia is a living source of strength and friendship, honor, and all things praise-worthy. Yet, she remains to be Amelia Clark.

Bro. Fox

Working with leadership and Development

Teaching History, Book of Mormon, and directing the reading room in the General Studies College, are only part of William Fox's work. Since he began his service with the Indian Education Department nine years ago, the assistant professor has served four years as the advisor for the Tribe of Many Feathers, the Indian Student organization.

As the advisor, he works closely with the executive council including the president and his eight vice-presidents. "We meet every week as a group and then I meet with them individually as needed," explained Bro. Fox.

"Too often," he continued, "advisors end up running the club. I believe in letting an organization run and rule itself. The students

learn leadership, human relations, and communications skills through experience. They learn success in a given responsibility and that builds self-confidence and the ability to do more."

"I have two sayings," added Bro. Fox. "TMF doesn't need permission, just advice. TMF is free and has the power to do anything within the standards of the Church and the University."

Even with Indian Week coming up, his role as an advisor will not change. The Indian Week Steering Committee is handling all the planning. "The students take their own initiative and they do their own work," said Bro. Fox.

"TMF is a service-oriented organization," he explained. "The students schedule speakers,

discussions, and seminars on current Indian affairs. They provided a freshman orientation program. The sports program provides an opportunity for our students not only to play basketball, but to act as ambassadors of the Church and the University when they play other Indian students in tournaments."

"Even our young marrieds have a program for social interaction through activities in the club," continued Bro. Fox. "Our cultural program provides speakers and tribal dance teams for elementary and high schools in the area."

"Here in TMF the students are actively involved in activities and enjoy satisfaction and growth through this involvement," Bro.

Fox observed.

But the students are not the only ones who have grown. "Not only am I of service to the Indian students, but they have been of service to me," said Bro. Fox softly. "The students have great values, respect, patience, and honor and by working with them, I'm a different person, a better person. I have more patience and more understanding. I feel I'm more creative and more successful."

"I remember trying to help one boy develop his leadership ability. We worked together for months. The night I saw him conduct a banquet and give a speech, I knew the meaning of 'my cup runneth over.'"

"This is the only way to live,"



William Fox

said Bro. Fox with a smile. "I'm working with leadership and seeing development and success. It's a great job!"



Arlene Williams in concert

Arlene Nofchissey Williams in Concert

For the first time ever in the Utah valley you'll hear Arlene Williams sing in concert. She will be performing Friday night, February 21 at the Provo High Auditorium. Sensitive to the feelings and patterns of her Indian people, Arlene's music penetrates deep into the souls of her audience with her poetry and melodies. "My music is me," she says, "If you listen closely you shall know the patchwork of my life." And so she sings "there's a song riding on the wind, singing to

my soul of where I'm going and where I've been and I've captured this moment to remember, as a gift of reality, in simple simplicity, I exist in eternity as me."

Tickets are now on sale. Children \$1.00, students \$1.50, adults \$2.00. They can be obtained by writing to A. N. W. Concert, 344 N. 1170 W., Provo, Utah 84601, or call 801-375-1323. All proceeds go to the building of a new stake house for the Pioneer 2nd Ward.



Allen John

Allen Wins

Brigham Young University's Judo team powered its way to another championship, Saturday, Jan. 25th, in Boise, Idaho with many individual honors. Among the victors, after defeating five opponents, was Allen John, a Navajo from Tuba City, Arizona.

newcomer to the fast growing sport of judo, has fought in only two tournaments prior to the Boise Valley Tournament. He placed second in BYU's Judo Tournament, and he also took home an impressive third place honors in the First Annual Utah State Judo Championship held in Layton.

Allen John, Freshman, a

Who are the Lumbees?

Even though the name sounds unfamiliar, there is such an Indian group in the United States.

Upon interviewing some of the members of this tribe at BYU, we became quite informed of a relatively unknown Indian group to the American Society. And here is our report:

The entire Lumbee community in the United States number over 30,000 and is larger than any other Indian tribe in the nation except that of the Navajo. The greatest majority of this Indian group is centered in Robeson County, North Carolina, in and around the town of Pembroke.

The Lumbees were not recognized as an Indian Tribe by

Congress until 1956. The reason for this is because they were descendants of a mixture of different tribes and groups of people. Through this mixing of blood they have gained blond hair, blue eyes, dark and light complexions and any combination that one can think of. Their mixing of blood reaches back to the first footsteps in the new world.

The Lumbees' true Indian blood has become so strained from generation to generation that they have lost many of their true Indian ways. They no longer have an Indian culture. No longer do they weave blankets and display their beadwork in their native

dress. There is no native rain dances, or any other type of dance showing praise or thanks to the Great Chief in the sky. But even though they lack these things they are still Indians and they want to be recognized as such. For the last 100 years the Lumbees have been known for their fierce pride and determination in winning recognition as Indians.

If you were to visit the Lumbee community today in North Carolina you would see a very hard working people. You would see a people who support themselves by working their own

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Standing (l-r): Glenn Taylor, Delford Neenan, Jasper Yazzie, Dave Martinez, Joe Chiquito, Ray Tracy, Larry Tracey. Kneeling (l-r) Mac Arthur Halona, Lambert Crocker, Bryce Neenan, William Nakai, Henri Headdress, and Lefe Damon (not pictured). 2 wins, 0 losses



TMF teams begin intramural action

The Tribe of Many Feathers is actively involved in the Brigham Young University's Intramural Basketball Program with six teams in this competition.

From the six teams, two traveling squads (one men and one women) will be selected to compete in off campus basketball tournaments, held on nearby Indian Reservations.

The men's basketball schedule for this season will be, Tubu City, Ariz. Tournament, February 13th to 15th, Fort Duchesne, Utah's "Tournament of Tribal Champions," February 19th to

22nd, Fort Hall, Idaho's "All Indian Invitational," March 5th to 8th.

The women's teams have only received one invitation which will be held in Fort Hall, Idaho on February 27th to March 1st.

Spirit Undimmed by Loss

Perhaps if Geronimo would have left Brimhall at 9 p.m. on February 4th, he would have heard the battle cries that floated thru the chill night air, for out of the Richards P.E. building arose screaming and yelling. Yes,

it was a girls basketball game. Out on the floor, the team No. 2 found out what team work was all about. The tallest stood 5'4" with the shortest 4'11"; the audience cheered on the team who struggled to gain three points at half time. The second half began with mascot T C barking on the team. The challenge was great and the team struggled to end the game with 7 to 21, not a bad game with the PE majors. The game ended with a stronger desire to bring victory next Tuesday night, February 11 at the next game.

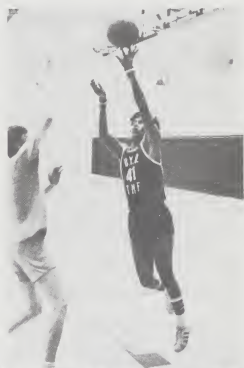


Women's Team I. Standing (l-r): Coach Gary Manuel, Sandra Rambler, Renee Yellowman, Marilyn Todacheene, Peggie Lewis, and Donna Chavez. Kneeling (l-r): Loris Anne Turner, Marilyn Secody, Jeri Carroll, Glenna Jenks, Louella Tallbull, and Janet Roosevelt. 2 wins, 1 loss.





Women's Team II: Standing (l-r): Vickie Manning, Wanda Manning, Norma Powless, LeNor Yazzie and Gary Manuel. Kneeling (l-r): Lula Johnson, Bernice Francisco, Teresa Bekis, and Laura Lopez. Not pictured: Sylvia Spotted Bull, Brenda Burnham, Elenore Boyd, and Lora Locklear.
1 win: 2 losses.



Men's Team II: Standing (l-r): Larry Yazzie, Coach Fred Echohawk, Chester Yellowman, Charley Stewart, Dee Baster. Kneeling (l-r): Marlin Mallahan, Perry Yazzie, Frank McCabe. Not pictured: Gerald Red Elk, Gary Manuel, John Powless, and Gary Lewis.
2 wins; 0 losses.





The BYU Lamanite Choir

Lamanite Generation prepares for upcoming Canadian tour

Brigham Young University's talented performing group, the Lamanite Generation, is in the final week of preparing for their mid-semester tour. This tour will take them to Canada for ten days of touring and performing before hundreds of people who are anxiously awaiting to see their variety show. The show consists of Indian, Mexican and Polynesian performers.

On February 7th, the group of forty performers and technicians made their first scheduled performance at Smithfield High in Utah. Next, they will travel to Oregon and Washington. The

highlight of their tour will be in Canada where they'll be performing on several Reserves. Besides performing, the group will have the opportunity to see some of the sites and visit with the people as they spend the nights in their homes.

This tour will be much like many of the past tours that the group has done. They will perform each night in scheduled areas and will participate in special firesides on Sundays.

Upon interviewing some of the people in the group, their ideals and comments coincided with their feelings towards the

upcoming tour. These feelings were expressed in the following ways. "excited," "spiritual influence as well as academic," "good feeling comes from serving others," "highlight of the tour is spiritual growth," and "even though Lamanite Generation has done great things in the past, they're just beginning to come into the spotlight."

The Lamanite Generation is one of BYU's popular performing groups and they owe much of their success to the lady who's just like a mom to them and that's their director, Janie Thompson.

New Lamanite Choir formed

With the beginning of the fall semester the Indian Education Department with the direction of John C. Rainer has created a unique group which is the Lamanite Choir.

The Lamanite Choir has been making a few appearances here and there. The Choir is very unique for they sing traditional Indian songs with a modern style.

The choir has learned a few songs which are the Creek Stomp Song, Still water from the Plains Indians, and others. The songs that have been learned are taught

by members of the choir. The choir is composed of 25 different tribes from around the United States and Canada.

The choir is run by the students themselves. The president of the choir is Tracy Packineau. Kelly Harris serves as vice-president, and Theresa Bekis is secretary.

The choir hopes to learn other tribal-traditional songs so they are able to have a better understanding of tradition. The choir has already performed on campus and in the Provo area.

We sing

Indian music is ours
The Mother Earth
The music I sing
is to my Great Spirit
It is to myself
to my Mother Earth
In my music I know
who I am
I know where I come
And I know where I go
In me I know that I
live in harmony
In me I know that I'm one with

the Universe
the Mother Earth
and to my Great Spirit
in my music
I pray for what pray most
For the Greatness that I live
that I live on this earth
To know that Great One has
given me what I need.
In music I am that what makes me
what makes me, is that I am Indian

Tracy R. Packineau Jr.

Who are the Lumbees? . . .

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farms, who send their sons and daughters to colleges to better themselves, and who worship their God through the dictates of their own conscience. You would see Indian doctors, lawyers, college professors, pharmacists and many school teachers. You would see an Indian community with its own Indian back, its University. But most important you would see their Indian children who are

going to be the leaders of tomorrow.

Maybe the Lumbee Indians are unknown to you. But if they keep up the progress they're making now, they'll be leaders in the world tomorrow.

Lumbees presently attending BYU are: Edward Clark, Pembroke; Grant Dial, Red Springs; Lora Locklear, Pembroke; Ted Knight, Lumberton; and Cynthia Stewart, Pembroke.



Eats are plentiful at the Young Marrieds' Party.

Married people have fun, too!



An unsuspecting victim gets measured for a "coffin".

Ain't No Rose

Oh, about the nice
mysteriousness
We "shall blossom as a
rose", as it were
Let Jacob flourish in the
wilderness;
We have been there too
long, sir:

And do not suppose also,
That little Johnny will
turn green
While his head turns all
red. No!
Such a rose no one has
ever seen!

He can be a great man,
If guided and directed so.
Perhaps, a loving hand
Will make that Lamanite
boy go.

But do not suppose
That he is always grim.
Little Johnny ain't no
rose,
So don't smell him; teach
him.



Our singers and dancers

It is the drum that the Indian
is thankful for.

It is our heartbeat.

Those who sing and dance
express our happiness
with life.

It is the beat of our heart.

They express our gratitude and
respect for mother earth.

So you, singers who have kept
the songs. You dancers, who
know the spirit of the drum,

Always keep us walking to the
beat of the drum.

By Vickie Manning



As the day dawns...

As the day begins to dawn,
I wake and see what day it is,
I visualize the day, and yawn

The spirit is willing, but the
flesh is weak!
Is it too early to get up?
Maybe the flesh is willing,
the spirit weak.

As the day begins to return
There is a newness in the air,
And my soul begins to yearn.

I start to prepare early this
new day.
There are hopes and great
anxieties.
Today what will I be asked to
pay?

As I go forth to meet this
re-awakening,
I see the darkness begins to
flee,

I'm beginning to see what is
happening.

Everything else is also
coming alive.
I was asleep, now I wake
and realize
That, this day, to live is to
strive.

The interim until the day
comes to shine
I'm asking why, who, when, if,
where, how, etc?
Yet, the answers I will have
to find.

I'm just beginning to
remember
That this day has a purpose
for me,
I have been in a state of
slumber. . . .



Indian Kitchen

Pawnee Feet

4 c. flour
2 tsp. baking powder
1 tsp. salt
1½ c. hot water
2 lbs. hamburger, cooked,
seasoned with salt and pepper.
Mix flour, baking powder and salt,
add water and make dough. Roll

out on floured board, cut with a
knife into different shapes, put
cooked meat on half the dough,
fold over pinching the edges
firmly. Fry in deep fat until
brown. Put in a paper lined pan,
cover until ready to serve. Serve
hot.

Indian Pudding

5 c. milk
½ c. yellow corn meal
½ c. sugar
½ c. molasses
4 Tb. butter
1 tsp. salt
1 tsp. pumpkin pie spice

Combine two cups of the milk
with the corn meal and the
remaining ingredients in a large

heavy saucepan. Heat slowly to
boiling, then simmer, stirring
often, five minutes or until
creamy thick. Pour into a
buttered eight cup baking dish,
stir in two more cups milk. Bake
slowly in a 350 degree oven for
one hour. Stir in remaining one
cup milk. Bake two hours longer,
or until pudding sets. Serve warm
with cream or ice cream.

Indian recipes wanted for Bicentennial cookbook

The American Revolution
Bicentennial Cookbook invites
our readers to submit one or
more signed recipes to be
considered for publication in
"The American Revolution
Bicentennial Cookbook."

One section of the book is
devoted to "American Indian
Foods," and they would
appreciate any help you are able
to give them in encouraging the
submission of recipes of Indians' early
methods of food preparation
and the submission of signed
recipes of foods of today from
tribal members.

They are anxious to have this
section included in the book and
have the Indians' names and their
tribes a part of this bicentennial
project.

Plans for the book include
official licensing by the American
Revolution Bicentennial
Administration and publication
by a major New York publisher.

The 500-page (or more)
hard-cover book, is to be fully
illustrated with color photographs
and original artist's illustrations.

Format of the book includes
units of the general food
categories for the convenience of
the users. The main theme of the
book will emphasize "Foods of
'76." Each contributor's name,
city, and state will be listed by
his/her recipe. If he/she is a
member of a tribe, we would like
to include it. Acknowledgments
by state, islands, and countries
will repeat the names of
contributors.

Each recipe should be typed
and double space with ingredients
listed before instructions. Title of
the recipe and category, as well as
contributor's name, address, and
telephone number should be
listed.

Recipes and whatever pertinent
material should be submitted as
soon as possible.



LIFE IS GOOD

I see the morning sun rising
over the mountain, the air
feels good, I am happy.

I see my people living in peace.
It is well, for they haven't
forgotten the true Indian way.

Today is another, I see the
morning sun rising over the
mountain, the air feels good,
I am happy.

I see my people living in peace.
It is well, for their life is
real—they have no other.

By Vickie Manning